

# THE CONCEPT OF CATUR MARGA AS THE PATTERN OF CONSTRUCTIVISM EDUCATION IN HINDU

Putu Sabda Jayendra  
STPBI

---

## ABSTRACT

*Catur Marga teachings are a teaching concept that is already very commonly known by Hindus. Originally, Catur Marga teaching was generally understood as four ways to get closer to God (Ida Sang Hyang Widhi Wasa) which consists of; 1) Bhakti Marga, 2) Karma Marga, 3) Jnana Marga, and 4) Raja Marga. However, if viewed in the field of education, in Catur Marga teaching, it is actually implemented a gradually staged educational patterns which in educational terms is now referred as constructivism learning patterns. Catur Marga as a pattern of Hindu constructivism is a universal concept, and can be applied in the effort to form learner characters from an early age.*

**Keyword: Catur Marga, Constructivism, Hindu Education**

---

## I. BACKGROUND

*Catur Marga* teachings are one of the most universal concepts in Hinduism. *Catur Marga* comes from Sanskrit, from the word *catur* which means four, and *marga* means path, way, or method (Tim Penyusun, 2006: 61). *Catur Marga* is a teaching that contains four ways or ways to get closer or to God. *Catur Marga* teachings are divided into; 1) *Bhakti Marga*, 2) *Karma Marga*, 3) *Jnana Marga*, and 4) *Karma Marga*.

Originally, *Catur Marga* is understood as the four paths to God. The four paths are methods or ways that can be done to get closer

If it is observed, in fact the *Catur Marga* teaching is not a teaching in which the four parts are a separate approach to God, but four stages in achieving the understanding of the nature of God, the nature of universality, the nature of behavior, rituals, and understandings of other essential knowledge. The stages in *Catur Marga* teachings form a plot which is similar to or constructivism thought or paradigm in educational field. Constructivism is basically a theory in educational field which emphasis on the learners who construct their own reality or at least interpret it based on experience

constructivism patterns begins gradually which starts from the formation of habits behaviorally until a learner is able to understand the nature, purpose, and meanings from the acts which have become a habit.

*Catur Marga* as a pattern of Hindu constructivism is a very universal concept, and

Widhi Wasa as Paramaatman. The common phenomenon in the society is that the understanding of the Hindu society in general understands the concept of *Catur Marga* is limited to four paths to God only. From the four paths, one can be chosen and done based on each individual's level of *jnana* (knowledge and spiritual).

can be applied in the effort of character building from an early age. The stages that have been outlined in the Catur Marga division are absolute and cannot be changed or reversed because they are in accordance with the level of student's thinking maturity development. Therefore, a thorough and deep understanding as a construction or pattern of education in Hinduism is absolutely necessary in the effort to implement it early.

## II. DISCUSSION

Constructivism is a theory which emphasize on learners who construct their own reality or at least interpret it based on their perceptions of experience that individual knowledge becomes a function of one's previous experience, mental structure, and beliefs which is used to interpret objects and events (Smith et al., 2009: 88). In more detail, the basic assumptions of this theory are:

1. Knowledge is constructed from experience.
2. Learning is a personal interpretation of the world.
3. Learning is an active process where meaning is developed from experience.
4. Conceptual growth comes from meaning negotiation, multiple perspective division, and internal representations changes through collaborative learning.
5. Learning must be in a realistic setting; testing must be integrated with the task and not a separate activity (Smith et al., 2009: 90).

Based on this, in the Catur Marga concept, the characteristics of each stage are adjusted to the thinking level of each individual learner. According to Jean Piaget, the process of knowledge construction is strongly influenced by the level of the individual learner's age. This is because age levels are very influential on mindset. The more mature the learner's age, the more mature and complex ways of thinking the learner has (Shah, 2002:

69). To maximize and streamline the implementation of the concept of Catur Marga teachings as a pattern of learning Hindu constructivism, socio-cultural environmental factors and educating factors cannot be ignored, especially in the initial phases of the knowledge construction. According to Vygotsky (in Baharuddin and Wahyuni, 2010: 124), the learning period begins when individuals in a development called the proximal zone, which is a level reached by a child when he conducts social behavior. Individuals will learn about various concepts best if the concept is in their closest growth zone. The proximal zone can also be interpreted as a learner who cannot do something by himself, but requires group or adult help. The importance of this is also confirmed in Rigveda X.32.7 as follows.

*Aks)etravit ks)etravidam hyaprat)  
sa praiti ks)etravidanusis)ah)  
etad vai bhadram anusiasanasyo  
ta sruti vindatyas njasinam.*

Translation:

People who did not know any place ask people who knew; he continued the journey, guided by people who knew; this is the benefit of education; he found a straight path (Titib, 1996: 249).

Moving on from that, the stages for constructive learning in accordance with the Catur Marga level were started from the Bhakti Marga stage. Learners are formed by behavior through behavioral activities with factual dimensions as dominant and repetitive nature as stimulus. Stimulus means complex conditions that surround an organism, and collectively act as a stimulus to generate behavioral patterns that are originated from the organism (Chaplin, 2002: 487). Meanwhile, the response is the answer or reaction given as a result of the stimulus. In this case, the educator plays a role in creating a series of stimuli that will be responded to by the desired behavior.

According to Vygotsky's concept of learning constructivism, the existence of a stimulus is an important information that will be absorbed by the sensory tools and generate responses in the form of actions or behaviors. The activity of processing stimulus by sensory tools and generating action or behavior as a response is the basic element in learning (Baharudin and Wahyuni, 2010: 124). The goal is to form beliefs, obedience, and habits with a series of memorable learning experiences as the basis for shaping the construction of knowledge. For example, by familiarizing learners or students to pray regularly, time discipline, study hard, memorize, and so on.

The second stage is Karma Marga. At this stage, a learner is formed by his behavior still through repeated behavioral activities that remain constant. The difference is that at this stage, the material is more conceptual. This means that a learner begins to form interpretations, and applies the theory that has been memorized to a series of activities he does simultaneously. Stimulus starts to be reduced by scaffolding techniques. Scaffolding is a technique to change the level of support along the course of a teaching session. Smarter people (teachers or friends who are smarter learners) will adjust the amount of their guidance to learner performance.

After competency increases, guidance is reduced (Santrock, 2007: 392). At this stage the activity is also carried out by being directed towards raising awareness for not being selfless (sincere). For example is by simulating examples of good and bad deeds according to the concepts of religious teachings. In the planting period of attitudes and behavior which occurs at the Bhakti Marga and Karma Marga stages, educators are emphasized to prioritize affective construction, although besides that it also builds psychomotor skills. It is done in the sense of prioritizing the formation of behavioral and mental behavioral skills through

habituation and reinforcement through the provision of stimulus and response.

At the Jnana Marga stage, learning is more oriented to the formation of cognitive knowledge. The learner is directed to be able to interpret a series of learning experiences and has formed a flow of conceptual and procedural thinking. Learners have also been able to interpret multiple realities and collaborative thinking. The role of educators in individual learners is prioritized for construction and exploring cognitive potential. In a sense, this phase no longer prioritizes habituation of behavioral behaviors. Learners are encouraged to actively find and construct their own understanding, between theory and practice, text with context, concepts with reality, analysis and synthesis, etc. Learning is directed through activeness in constructing cognitive constructs with concepts and principles, and educators encourage learners to have experiences, and connect these experiences to find principles for themselves (Baharudin and Wahyuni, 2010: 129) . Through learning to find the principles and tend to get memorable memories so that cognitive knowledge possessed will last long (long term memory).

At the stage of Raja Marga, a learner has been directed to apply his knowledge no longer in a set situation, but in a realistic situation. Learner understanding is more multi-perspective and has metacognitive dimensions. Learner individuals have also been able to begin to control various emotional and sense (*indriya*), and prioritize thinking in various perspectives. At this stage the personality, intelligence, and motor skills have been constructed quite well. The response in responding to different views and ways of life is also well tolerated. In this phase, it is assumed that individual learners have the skills as a combination of their learning experiences from the Bhakti Marga, Karma Marga, and Jnana Marga stages. By applying their knowledge in real life reality, the complexity of the

constructed understanding will be more stable and flexible, because individual learners have been able to adjust between their learning experiences with real situations and conditions in socio-cultural life of society.

### **III. CONCLUSION**

Based on the discussion above, it can be concluded that Catur Marga can be said to be a pattern of Hindu constructivism education. Although it is generally understood that Catur Marga are four ways in which one of them can be chosen to get closer to Ida Sang Hyang Widhi Wasa, but from an educational perspective, actually Catur Marga teachings are four stages for gradual learning, so the four stages must be sequential and cannot be reversed. At the Bhakti Marga stage, learners are directed to form obedience and discipline, then the Karma Marga stage, learners are directed to act or apply theory simultaneously. At the stage of Jnana Marga, it is more directed to the construction of knowledge and cognitive skills, and the stages of Raja Marga learners have been able to apply their knowledge in realistic situations. Through an understanding of the concept of Catur Marga as a learning pattern of Hindu constructivism, it is expected that it can be implemented and applied broadly, that it is able to form generations of intelligent, ethical and skillful Hindus in accordance with the fields of knowledge that they pursues.

### **BIBLIOGRAPHY**

- Baharuddin, H dan Esa Nur Wahyuni. 2010. *Teori Belajar dan Pembelajaran*. Yogyakarta: Ar-ruzz Media.
- Chaplin, J.P. 2002. *Kamus Lengkap Psikologi*. Jakarta: Raja Grafindo Persada.
- Santrock, John W. 2007. *Psikologi Pendidikan Edisi Kedua*. Jakarta: Kencana.
- Smith, Mark K. 2009. *Teori Pembelajaran dan Pengajaran*. Yogyakarta: Mirza Media Pustaka.

Syah, Muhibbin. 2002. *Psikologi Pendidikan Dengan Pendekatan Baru*. Bandung: Remaja Rosdakarya.

Tim Penyusun. 2006. *Kamus Istilah Agama Hindu*. Denpasar: Pemerintah Provinsi Bali.

Titib, I Made. 1996. *Veda Sabda Suci Pedoman Praktis Kehidupan*. Surabaya: Paramita.